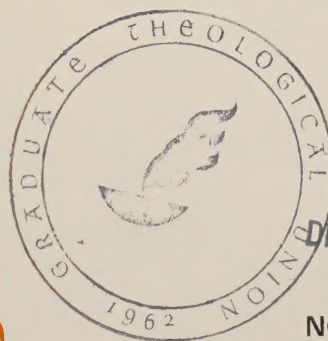




CCXIII

No. 10

Leaves of Healing



DEC 1 2 1977

NOVEMBER 1977

Monthly publication of the Christian Catholic Church
An Evangelical Protestant Church

Headquarters — Zion, Illinois, U.S.A.

Report of the Annual Convocation

September 25 — October 2, 1977

Held at the Christian Catholic
Church in Zion, Illinois

The Annual Convocation was opened with the choir and congregation singing the stirring processional, "We're Marching to Zion." This was followed by the repeating of the Apostle's Creed as an evangelical confession of faith. Prior to the sermon on the theme for the year, "Our Sufficiency of God," by General Overseer Roger W. Ottersen, missionary emphasis was given in a very impressive Ceremony of the Flags. Pastor Ottersen read off the names of the country and a bit of information concerning our missionary interest there, a member of the Zion Guards carried the flag of the nation up to the chancel and placed it into its stand. Nations that were represented in this flag ceremony were: the United States; Australia; Guyana; South America; Africa; West Indies; the Philippine Islands; Canada; the Navajo Nation; Great Britain; Israel; Japan; India; Africa; and, South Africa.

Pastor Ottersen's message emphasized God's sufficiency for time and eternity and for our total life service. Following the message an opportunity was given to the congregation to renew their commitment to God by leaving their seats

and coming to the chancel, or as far as they could come forward, and praying with him a prayer of dedication. The presence of God was keenly felt as the Holy Spirit seemed to move over the entire congregation and it was indeed a time of personal commitment to God. This first outpouring of God's blessing was followed by many others throughout the week of the Convocation.

Each morning during the week at 7 o'clock, a prayer and sharing time led by one of the deacons of

the church, was held to enable those with work commitments to share in the blessings of the week. At 9:30 each morning similar services were held led by one of the local or visiting pastors and opportunities were given to members of the congregation to share a word of testimony. These were, indeed, precious times together. On Wednesday noon a carry-in luncheon was held for fellowship followed by a service of praise and prayer led by Pastor Emeritus Carl Q. Lee. Prayer was then offered for the sick.



Ceremony of the Flags
with General Overseer Roger W. Ottersen



Congregation in Prayer of Dedication

At 2:30 p.m. on Tuesday, Thursday and Friday afternoons a General Council meeting was held with all of the ministers and Christian workers in attendance. These meetings were for fellowship in the Word and for the sharing of burdens and problems for mutual prayer and discussion. A great bond of affection and unity was developed between the brethren of various countries and churches which was indeed a strengthening to the entire work.

The evening services were well attended and were times of inspiration. Music was furnished by the various church choirs, brief opportunities for testimony were given, and reports from the various fields were given by representatives who had come to the Convocation. On Friday night a baptismal service was held with the following persons obeying God in baptism:

Andy Albrecht
Ardy Congdon, Jr.
Teresa Knox
Josephine Irene Peterson
Sherry Pitcher
Cynthia Kay Sabin
Sarah Taplin

The Annual Business Meeting and the Annual Session of the church were held on Saturday evening following a fellowship supper in the Mintern Memorial Auditorium. This was attended by about 285 members. One of the items of business was the election of new

Board of Trustee members. Those re-elected who had served one term were Bob Lehman and Bill Suttie and a new member, Neal Barton, was elected for a first term. The Board of Trustees is now comprised of: Ross Burgess, Chairman, Oran Kennel, Bob Lehman, Charlie Lotz, Atwood Pitcher, Bill Rymer, Arnie Stewart and Bill Suttie, and newly elected Neal Barton. Another important item of business was the consideration of the financial report and the need for a full membership cooperation in the meeting of the 1977-78 budget of \$550,000.



Rev. Harrichand Bhola, GUYANA; Rev. Samuel Harrichand, CANADA; Rev. Bernard Reimer, NAVAJO MISSION; Mr. Kenneth Begay, NAVAJO MISSION; Rev. Jay Warren, PHOENIX; Rev. Dean Matteson, MICHIGAN CITY.

The most important item of business was the presentation of a site plan and sketch of a proposed new auditorium to provide for the indoor showing of Zion Passion Play by Mr. Rehder, of Anderson Rehder and Yandre, Architects and Designers. This building would be a multi-purpose building and could be used for many other events and meetings in addition to the presentation of Zion Passion Play. The building would seat about 522 persons and would cost approximately \$700,000 to build. Opportunity was given for questions concerning the building and the congregation will have an opportunity to indicate their approval or disapproval of the project following the worship service on December 11, 1977.

On the final day of the Convocation a service of Consecration of Children to the Lord was held following the Sunday school at which time the following were consecrated to the Lord by Pastor Ottersen:

Stanley Thomas Ambrose
Erick Anthony de Bruyn
Joel Azreial Grashen
Shelah Eunice Grashen
Brenan Mathew Guy
Benton Douglas Harrison
Heather Renée Harrison
Lori Nicole Keiler
William Allen Mares
Phillip Kent Peters
Lisa Reijonen
Michael Garrett Snyder

the concluding worship service the Convocation was jubilant, shipful, with an air of expectancy and a sense of the presence of Pastor Ottersen again preceded from the Word of God, the efficiency of God for every need of the believer. This was followed by a most blessed ordination service as Dean Matteson was ordained into the pastoral ministry of the Christian Catholic Church. Rev. Matteson took over the pastoring of the Gospel Chapel in Michigan when the work was at one of the lowest periods of attendance, membership and when there was no doubt that it would survive. God intervened in a wonder-way. Dean accepted the challenge and moved to Michigan City at the end of June and began pastoring the work in July with faith and enthusiasm.



Back Row, l. to r.: Sarah Taplin, Teresa Knox, Ardy Congdon, Jr., Andy Albrecht.
Front Row, l. to r.: Sherry Pitcher, Josephine Peterson, Pastor Ottersen, Cynthia Sabin.

Following the ordination service a sacrificial offering for missions was received which amounted to

\$20,441.75. A commissioning service was then held for Richard Anderson who has come on staff as Director of Christian Education and Youth. The song, "Blest Be the Tie that Binds" was then sung by the congregation and the Right Hand of Fellowship was extended to new members. Those who received the Right Hand of Fellowship into the church were:

Timothy Charles Allen
Rebecca Elaine Anderson
Richard Allen Anderson
Ardsley Congdon, Jr.
Teresa Knox
Gerald David Mole (renewed membership)
Josephine Irene Peterson
Sharon Renée Pitcher
Cynthia Kay Sabin
Sarah Taplin
Anita Brown (renewed membership)

The service was then concluded with the celebration of the Lord's Supper.

That evening Mr. Ardsley Congdon and Mr. Paul Peters presented a multi-media showing of the history of the Christian Catholic Church on a screen that was about 80 feet long in a semi-circle and using fifteen projectors. It was indeed a thrilling presentation and gave a great climax to the entire week of blessing under the mighty hand of God. So ended another great Convocation which will long be remembered as one of the most blessed.

having received the blessing by deceit. He let it be known that as soon as his father was dead he was going to kill Jacob and therefore come into the inheritance himself. Jacob's reaction was natural. He simply realized that it would be best if he made himself scarce, and so, under the guise of going to take unto himself a wife from a member of his tribe, he took off for Haran.

It was during Jacob's flight that he stopped to rest, took a stone for his pillow and slept. In his sleep God revealed His presence to him in a wonderful dream. In this dream he saw a ladder reaching from earth to heaven and angels were ascending and descending upon this ladder and the Lord Himself stood above it and said to Jacob, "I am the Lord God of Abraham, thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it and to thy seed." Moreover, God said, "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east and to the north and to the south; and in thee and in thy seed shall all the families of the earth be blessed." In that statement God confirmed to Jacob the blessing of the birthright that through him the Messiah would come. And yet, God's great promises did not end there, for He went on to say, "And, behold, I am with thee, and will keep thee in all places to which thou goest and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

This revelation of God so astonished Jacob that in great wonder he exclaimed, "Surely the Lord is in this place; and I knew it not." This last great promise, the promise of God's presence, is especially meaningful to me and I trust to you. In that promise Jacob realized that God was mindful of him and had a purpose in his life and that He would never leave nor forsake him.

We could expect to hear those words spoken to Abraham, that great man of faith, but having that promise given to Jacob, who was a cheat and deceiver and whose life was so far from being a model of righteousness, it astounds us. It also comforts us for we can believe that as God was with Jacob, so He will be with us.



The Reality of God's Presence

By General Overseer Roger W. Ottersen

It is possible to go through life without once recognizing or experiencing the reality of God's presence. Though God is omnipresent, that is, He is present everywhere at the same time, that presence may not be manifest or recognized.

In Genesis 28 we read of Jacob's sudden awareness of God's wonder-presence. Earlier he had taken advantage of his brother, Esau, and purchased the birthright from him for a dish of food when Esau was desperately hungry. Later when Esau had heard his father, Isaac, express to Esau that he desired to

confirm to him the blessing of the birthright that day, Jacob deceived his father by pretending to be Esau and received the blessing himself. The birthright was generally passed from father to the first son in the family. It consisted of three things: (1) he was declared to be the head of the family; (2) he was to be the one in the direct line of the promised Messiah; and (3) he was to exercise the domestic priesthood as being the head of the house or clan.

Esau, who had sold the birthright to Jacob in a time of weakness, was extremely angry at Jacob for now

When Jacob rose up early in the morning he took that stone which he had made his pillow and set it up for a pillar and poured oil on the top of it and called the name of the place, "Bethel." The word "Bethel" means, "the house of God." That place ever became a very special place to Jacob, for it was there that God had met with him and revealed himself to Jacob and Jacob in response made the following dedication of himself to God. He said, "If (since) God will be with me, and will keep me in this way that I go and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Jacob's commitment to God was a sincere commitment of the heart, but it was to be worked out in a most practical way. Jacob's commitment was to be evidenced day by day in the use of the material resources that God gave him. He promised to give back to God as an indication of his faith and gratitude, one tenth of all that God gave to him. We should note that Abraham did the same. We should also note that there was no law saying to Abraham that he was to give one tenth of his resources back to God, nor was there any law in Jacob's day that required a tithe of all that he possessed to be given to God. Yet, somehow they understood, as we should understand, that dedication to God is not only of the lips, but of the life. It must include the use of our time, talent and resources. Jacob's vow to give to God one tenth of all that he possessed was an expression of faith and gratitude: faith that God would, indeed, supply his needs, and gratitude for the great promises of God given to him.

Jacob was not always faithful in his vow to God. We continue to see him struggling and often failing, yet God was true to His promise to Jacob. Some twenty years later God reminded Jacob that He was the God of Bethel where Jacob had vowed his vow to God. Jacob returned to Bethel and there rededicated himself to God. Every person needs a Bethel — that

special place in the life where a commitment is made to God and where God becomes very precious. Perhaps for you it was at Camp Zion seated on one of the log benches in front of an open fire. Or, perhaps your Bethel was at your bedside in the presence of your mother or father as you knelt in prayer. Perhaps the Sanctuary is your Bethel where you have met God in a special way and perhaps you, too, have wandered from your Bethel, from your commitment to God through Jesus Christ.

The life of Jacob is a beautiful illustration of the conflict of the two natures. It is also a beautiful illustration of God's grace and faithfulness not only to His faithful children, but also to His wayward children. I have been greatly encouraged by what the psalmist said in Psalm 146:5 "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord, his God." God uses many circumstances in life, sometimes hard ones, to reveal Himself to us. Romans 8:28 is a verse that is often quoted and yet at times very difficult to apply except by faith, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Note that this verse does not say that every experience in life is necessarily good, but God promises that all things will work together for our good as we walk by faith. It works for good because God "in His mysterious ways, works His wonders to perform" for our good. How we need faith to see God working in each circumstance of our life. How oblivious we often are to His presence and to the availability of His power for our daily life. We often live in spiritual poverty when God wants us to live in the wealth of His presence, love and power. How He delights to give, yet how slow we are to ask for anything from Him. His mercy, the Scriptures state, is "renewed to us every day." His grace is like a great, flowing river, unlimited in its ability to satisfy every need.

Some very sincere people, yes, even church people, seem totally unaware of their need for the grace of God in salvation. Day after day they continue to trust that their

good deeds will gain for themselves the favor of God and a home in heaven. Thus, the truth of Scripture is confirmed again in its declaration:

"But the natural man (unsaved person) receiveth not the thing of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

What is worse is that many of us who are Christians fail to realize our need for total dependence upon God's power for living "moment by moment and hour by hour." We seem to have little conception of the kind of life God desires ours to be and of His abundant resources to live that life. This is evidenced by our little regard for the daily reading of God's Word and for waiting on the Lord in prayer. Yet, faith, holiness of life, and power for service are always directly related to the knowledge of God through His Word, the Bible.

Some evidence little concern for the eternal destiny of their souls and seem unaware of the great reality of heaven or hell. Of all the tragedies in life, this seems to be the greatest — that one day we shall meet God and hear either His "Well done, good and faithful servant. Enter into the joy of the Lord;" or His, "Depart from me ye cursed, into everlasting fire, prepare for the devil and his angels, and yet make no provision for that great day.

So, let us go back to Bethel. Let us seek the presence of God. Let us in humility—confess whatever sin may be keeping us from that walk with the Lord. The Apostle John tells us that if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Do you have a Bethel, dear friend? If not, let the place where you are right now become your Bethel. Simply look to God in faith and ask Him to come into your life and reveal Himself to you. Trust Him and He will be all in all to you. He will be your Savior, your keeper, your strength day by day, your joy, your everything. Remember, God is faithful who promised to Jacob, "I am with thee and will keep thee in all places

ch thou goest and will bring
again into this land for I will
leave thee until I have done
which I have spoken to thee
God was faithful to Jacob,
cheat and deceiver; God was
faithful to Paul who said of him-
self, "I am the chief of sinners,"
beloved, God will be faith-
ful to you and of that you can be
sure.

Camp Zion-1977"

This year was a very exciting
year at Camp Zion. We held seven
camp periods during the summer.
Sessions were held for every age
group from primary (grades 1-3)
to Family Camp. In addition to
summer sessions, the Camp is
used by the High School youth
group for a three day fall retreat,
and a six day winter retreat. Through-
out the sessions approximately
100 campers were able to experi-
ence the Christian fun, fellowship,
and sound Biblical training which
is an integral part of every camp-
ing period.



Kerri Wins 1st Place

All of the staff at Camp Zion are
volunteers. Many adults and stu-
dents give their free time and vaca-
tions in order to help out and be
with the campers. We praise the
Lord for the dedication and com-
mitment of these people who have
made this year at Camp Zion so
successful.



Which Way?

Camp Zion has always tried to
keep the cost of each camper's
fee as low as possible. This year
was no exception in spite of the
increase in expenses due to in-
flation. However, there are always
those who require some financial
assistance. Due to the generous
giving of certain individuals, we
were able to meet their need this
year by providing thirteen full or
partial scholarships to Camp.

There were decisions for Christ
this year in many of the sessions.
Many young people made decisions
to totally submit their lives to
Christ. Let us be in earnest prayer
throughout this year for the lives

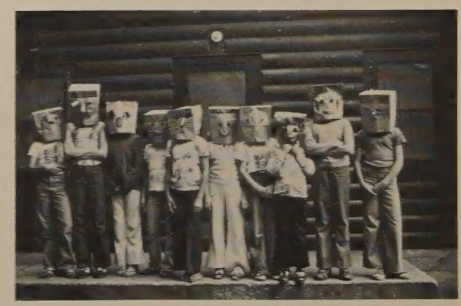
of campers who were reached and
also for guidance in planning next
year's Camp schedule. Pray also
that the Lord will enable us to
upgrade and update our Camp
facilities in the near future.



The higher you go -----



"Come and get it" — Jr. High



Guess Who!



Chow Line — College Camp



Stunt Nite — Jr. High

MISSIONS

*For Praise
& Prayer*

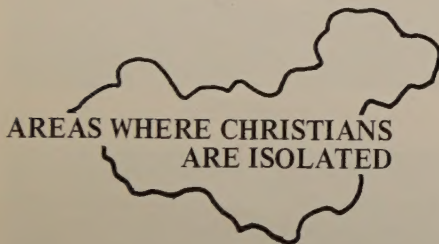
"So we ourselves ought to support such people . . . to be fellow workers with them in the truth." III John 8.

Pray for the Church in China

NOTE: The following are excerpts from the article, THE CHURCH IN CHINA TODAY . . . AND LESSONS W CAN LEARN FROM IT by David Adeney, published in the October issue of Evangelical Missions Information Service. David Adeney is considered to be one of the most knowledgeable people on the Church in China today.

We cannot estimate how many Christians there are in China. Undoubtedly the majority of China's above 800 million people have no knowledge of the Gospel. As more than half of them have spent their whole lives under a Communist regime, to most the name of God represents nothing more than a despised and derided superstition. Yet the "Sons of the Kingdom" have been sown among this vast mass of people; God has not left Himself without a witness.

From people who have come out of China and from those who have been visiting relatives there we can piece together at least three different types of areas in the total picture:



First there are those who come from districts where Christians are isolated and have little opportunity for fellowship. I talked with one young man who came to Hong Kong with his five-year-old daughter to visit his father. He had left his wife behind in an area where Christians feared to speak their faith. He and his wife sometimes prayed together in bed, but they had been afraid to tell their little child about the Lord Jesus, fearing that she would mention the name in kindergarten and thus bring trouble to them. It was only in Hong Kong that for the first time the little girl heard the stories of Jesus.

A very fine Christian lady, wife of a scientist, told of living in an area where there was only one other Christian family. During the great proletarian cultural revolution their home was raided by the Red Guards, who confiscated a great many of their belongings, including the Bible. Later most of their things were restored, but not the Bible, as it was regarded as superstition. How much she regretted having really memorized only the twenty-third Psalm!

A medical student told of studying in a town where there were a number of Christian families. But in that town for Christians to have fellowship together was not easy. While living in the home of a professor, however, the student discovered that his host family were Christians. The professor's wife was very persistent in bringing the members of the family together for worship. It was done very secretly. When doors and windows were closed, very quietly, with the piano they possessed, they would sing a hymn and then read the Scriptures and pray. The medical student's grandmother had carefully preserved a copy of the Scriptures by wrapping it in old cloths and burying it in a flower pot. This Bible was taken into the professor's home, where it was happily used in their family worship.

Another more encouraging picture comes from a city where there are quite large numbers of Christians. No regular meetings are held, but Christians in various families enjoy a good deal of fellowship. A young man from this city who had just come out of China told us how that after he had come to know Christ, whenever he needed help and encouragement, he would go

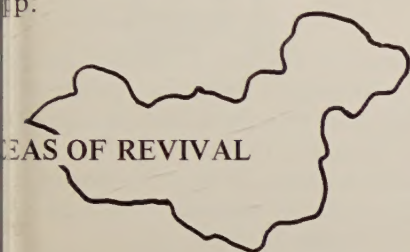


to one of the Christian's home where he could pray and study the Scriptures with a friend. The Christians in that area all tithe their money so that they were able to have a fund from which they could help members of the Household of God who were in need.

One city which before the Revolution had a number of large churches still has a great many Christians. I listened to a very interesting story from a young man who had served with the Red Guards during the cultural revolution. He had traveled all over China, including Peking. When he returned to this city, he was ordered to go to the countryside to work in the fields. Shortly afterwards he escaped from the country work and came back to the city, where he supported himself by mending shoes. He came from a Christian family but had never really come to know Christ himself. During this time of difficulty, however, he was brought to faith in Christ and became very active in the church. It seems that older people had little trouble in that city meeting in their homes but it was still dangerous for young people to be found in the Christian meetings.

In a Communist society any meeting of three or more people that is not authorized by the authorities is regarded as reactionary and the members can be arrested.

taking part in an illegal gathering. In this particular city the people were organized into groups, with leaders from the different areas coming together for study and training. The leader of the group would never take a Bible to the meeting in case they would be interrupted and thus lose the Bible. He would, however, copy out the passage to be studied, making extra copies on carbon paper, to be shared among the members of the group, in turn would make other copies. Thus after a few weeks the whole Book of the Bible would have been written up and distributed among the members of the group.



The most encouraging news came from a part of China where there had been real revival during the last year or two. For a couple of hours I listened as a brother told me about his recent visit to his family. It was especially interesting as he traced back the whole history of Christian witness in that area. He himself had been converted through a friend of mine, a fellow worker of Watchman Nee. Before the Revolution there were quite a number of churches in that region. Numbers had greatly increased after the end of the war with Japan. Soon after Watchman Nee's trial and sentencing to prison, which took place in 1956, most of the leaders in the Assemblies associated with Watchman Nee were arrested. Five of the eleven who came from his village were sent to a remote area, where they suffered greatly. Only one, his brother, returned. Three died of extreme cold and hard labor, and one was shot because of his continued witness. Later during the Cultural Revolution a number laid down their lives for the sake of the Gospel. Five Christians from that village died. One of his sons was imprisoned, first for five years, and then afterwards because of his continued witness, he was

again sent to prison, this time for ten years. Several members of his family are still in prison.

Christians outside of China are called to realize their identity with their fellow believers. *"If one member of the Body suffers, then all the members of the Body suffer."* Too often we have sinned against God's people in China through failing to pray for them. Our insensitivity to their sufferings and our lack of understanding of the situation in which they find themselves could well result in our being utterly unprepared if similar testing came our way. It is however unrealistic to think only of the dangers which we might face at some future date if we are not conscious of the dangers surrounding us now in a materialistic society in which we face, not so much frontal attack, but a subtle undermining of the very heart of the Christian faith. The spiritual battlefield is throughout the whole world and we are called to *"stand firm in one spirit, with one mind striving side by side for the faith of the Gospel"* (Phillippians 1:27).

— David Adeney
Overseas Missionary Fellowship

THANKSGIVING

Of all the blessings for which we can daily be thankful, the greatest is perhaps the blessing of friendship. There are some friends and loved ones who have been a tower of strength in our lives for many years. There are many others who have crossed our path only briefly, yet have left the sweet fragrance of God. With the passing of time some of these friends and loved ones eventually pass on and we are left with precious memories.

One such friend was "Aunt" Dessa Potter. She dies as she lived, quietly, on October 24, 1977, at the age of 96. She will best be remembered as a dear, sweet Christian lady whose greatest ministry was the ministry of help. She always seemed to know who in her area was in need of help, and she did what she could. Others also knew they could always call on her for help or counsel. For all the "Aunt Dessas" of our lives, we would express our gratitude to God.

THE BLESSINGS THAT REMAIN*

by Annie Johnson Flint

There are loved ones who are missing
From the fireside and the feast;
There are faces that have vanished,
There are voices that have ceased;
But we know they passed forever
From our mortal grief and pain,
And we thank Thee, O our Father,
For the blessings that remain.

Thanksgiving, oh, thanksgiving
That their love once blessed us here,
That so long they walked beside us
Sharing every smile and tear;
For the joy the past has brought us
But can never take away,
For the sweet and gracious memories
Growing dearer every day,
For the faith that keeps us patient
Looking at the things unseen,
Knowing Spring shall follow Winter
And the earth again be green,
For the hope of that glad meeting
Far from mortal grief and pain —
We thank Thee, O our Father —
For the blessings that remain.

For the love that still is left us,
For the friends who hold us dear,
For the lives that yet may need us
For their guidance and their cheer,
For the work that waits our doing,
For the help we can bestow,
For the care that watches o'er us
Wheresoe'er our steps may go.

For the simple joys of living,
For the sunshine and the breeze,
For the beauty of the flowers
And the laden orchard trees,
For the night and for the starlight,
For the rainbow and the rain —
Thanksgiving, O our Father,
For the blessings that remain.

*From the book, "Annie Johnson Flint's Best Loved Poems," used by permission.

AN EXAMPLE OF SACRIFICIAL LOVE

A church in Guatemala City, Guatemala, shelved plans for a new sanctuary after an earthquake hit the city in 1976. Calvary Church instead put its \$40,000 building fund into what has become a \$1.5 million housing project for families who lost homes during the quake. **3,500 homes have been built**, with the new owners paying a portion of the construction costs and the remainder subsidized by funds from the church and other Christian groups.*

Taken from THE CHURCH AROUND THE WORLD, October, 1977

BOYHOOD

Bangers of doors, and racers of stairs
Trackers of carpets and wreckers
of chairs
Shouters and snarlers and tearers
of shirts
Scorners of safety and boasters
of hurts.
Yet of this wilderness, with some-
body's aid
Priests and professors and poets
are made.
Scuffers of shoe tops and makers
of noise,
Strange, jungle bi-peds the world
labels boys
Tree climbers, mischievous, curious,
proud
Sensitive, boastful, ambitious and
loud,
Yet from this stuff, which is
easily swayed
Judges and doctors and heroes are
made.
Imps with sniffles and demons
whose hair
Shows never a sign of devotional
care
Tryers of patience, disturbers of
peace,
Storers of energy play must release,

Yet from this rollicking, madcap
brigade
Men for the work of tomorrow
are made.

Edgar A. Guest

HOW CAN I GIVE WHEN I'M GONE?

The most simple way to give
after you are gone is by including
a bequest in your will to the Mis-
sionary Foundation of the Chris-
tian Catholic Church or to the
Christian Catholic Church mission
program or other ministries. There
are several simple ways of doing
this:

**BY NAMING A SPECIFIC A-
MOUNT.** Your will would simply
state that you "give, devise and
bequeath to the Christian Catholic
Church Missionary Foundation (or
simply to the Christian Catholic
Church), Dowie Memorial Drive,
Zion, Illinois 60099, the sum of
\$_____.

PERCENTAGE. Those who have
made it a practice of tithing their
money in life may wish to con-
tinue to honor the Lord in their

death by leaving a tithe (10%) of
their estate to the Lord's work.
In your will you would simply
include that you "give, devise and
bequeath to the Christian Catholic
Church Missionary Foundation (or
simply to the Christian Catholic
Church), Dowie Memorial Drive,
Zion, Illinois 60099, _____ %
of my estate.

There are many other ways of
giving, such as giving stocks, bonds
or property to the Church. What-
ever you desire to give after you
are gone, must be specified while
you are here — today.

IN MEMORIAM

Mrs. B. C. (Esther) Thompson, nee Perso
Michigan — September 19-20, 1977
Mrs. Roy (Elizabeth) Maynard, nee Klav
Oregon — October 13, 1977
Elsie Latislaw Zion — October 15, 1977
Glenn Hazel Kenosha, Wisconsin —
October 16, 1977
Mrs. George (Laura) Berquist, nee Moot
Park Ridge, Illinois — October 22, 1977
Mrs. Henry (Dessa) Potter, nee Reasoner
Zion — October 24, 1977

LEAVES OF HEALING
Dowie Memorial Drive
Zion, Illinois 60099



Roger W. Ottersen, Editor
Earl L. Minton, Associate Editor

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